

the source* (of the rains, with his
radiance), whence
a concentration of light is spread
abroad by the
sportive deity.

9. The Tast and victorious radiance of
thee, the
mighty one, pervades- the firmament.
A&FVwho
has been kindled by us, preserve us
with all thy
undiminished and protecting glories,

10. He causes the waters to flow, in a
torrent,
through the sky; and, with those pure
waves, he
inundates the earth. He gathers all
(articles of) food
In the stomach, and, for that purpose,
sojourns in
the new-sprung parents^b (of the grain).

11* AGNI, who art the purifier,
growing with
the fuel we have supplied, blaze, for the
sake of
(securing) food to us who are possessed
of wealth;
and may MTEBA, TAEUNA, ABITI, ocean,
earth, and
heaven, preserve it to us.

III. (XCYL)

The *Ri&hi* and metre are as before; the deity is
A<H?I, but
either in his general character, or as
Dravinodd.

1. Engendered by force, AGHTC, verily,
appro-
priates, as soon as born, the offerings
of the sages:

^a *Budhna* is the term, in this smd in the next
verse, for the

ant&TihJi&t or firmament, as the root, or source, of the rains.

^b The test has merely *natd&M* praa&sJiu*,—in the new parents, or mothers; that is, in the *o&hodJija*, the anmaaisj or the cerealiaj wMch ripen after the rains, and bear food, "being impregnated by the terrestrial